

THE  
AMERICAN  
**SUNDAY-SCHOOL MAGAZINE.**

---

SEPTEMBER, 1830.

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SUNDAY SCHOOL NOTICES OF THE FOURTH OF JULY, 1830.

We have been gratified by observing many instances in which the late anniversary of American independence was noticed by Sunday-schools. We trust the subject will be remembered in due season next year, and that a more general and systematic effort will be made, to render such an observance of the day as extensive as possible.

That some public and general expression of feeling, should mark every anniversary of our independence, seems to be desirable; but whether (in its present form) such an expression of public feeling is desirable or not, it will take place; and every proper means should be used to improve it for public benefit; and if improved, as it easily may be, the remembrance of it will be attended by untold and inconceivable blessings through many generations.

The children of the men and women of the revolution, (for they were not separated in that day of darkness and suffering,) are now, many of them, in full life and can speak as American citizens respecting American history; and though there is nothing in one's country, birth, or blood, that makes him better than the meanest of his fellow beings, there is something in the thought that a patriot's name may be dishonoured in the

character and conduct of his children, which will exert a salutary influence upon them. For ourselves, we should esteem the titles and trappings of nobility, but a miserable exchange for the honour and privilege of saying that there is mingled in our veins the blood of one of the earliest and firmest advocates of American independence, with the blood of one who is now carrying down to his grave a British musket-ball received in the struggle to achieve it.

Every American child should be taught, among his earliest lessons, after the fear, love, and service of his heavenly Father, the history of the *American revolution*. His mind should be accustomed, in its earliest exercises, to the contemplation of the stern integrity, the unquenchable love of freedom, the all-controlling religious influence, and the all-absorbing religious feeling, which characterized the first settlers of our happy land. He should know well what institutions they established, why and how they cherished them, and what tokens were given to them of God's approbation. He should be familiar with the principles of moral and political right, which were so nobly asserted and maintained, in the face of British policy and British power. Every important circumstance preceding, attending, and following

the declaration of our independence, should be deeply impressed on his mind. He should know (as far as he can know) at what cost the liberty which he enjoys was secured; and when he traces in the history of those eventful times, the wonderful interposition, protection and favour of God, he may learn to estimate, in some measure, the value of that instruction which inculcates His fear and service on American children; as well as the worth of that patriotism and love of liberty which would cast off the restraints of religious obligation, and cover with contempt the institutions of the Bible.

With these views, we should advocate the universal assemblage of *Sunday-school children*, and all others who may choose to unite with them on the *fourth of July* next; and we suggest the plan thus early, that it may be considered before other arrangements are adopted. We would have them assemble in one or more places, in each town through the country, (or where it may be convenient, the schools of adjoining towns might unite,) with as little dress and parade as possible, imitating in every thing the simplicity and self-denial which it is one object of the ceremony to call to remembrance. When collected, let them sing some simple hymn of praise, adapted to the occasion: let the God of our fathers be worshipped, and his blessing implored, especially on American children; and then let them be told, in language so plain and child-like, that the youngest of their number may comprehend it, what distinguishes *that day* from all others in the history of our existence as a people. Let them be told how we came here; why we speak English

rather than French or Spanish; what a colony is; why we were called colonies, &c. &c. Let the principles on which we contended with the mother-country, be explained and illustrated with great familiarity: for though they were so eloquently and so voluminously advocated and opposed by great and wise men, when the existence of a nation was pending,—they are so plain, that boys and girls can understand them, and if applied to their transactions with each other, they would feel all their force. Then may be opened before them the field of revolutionary enterprise, heroism, and almost incredible endurance. They may follow the steps, and admire the wisdom, firmness, and integrity of the immortal WASHINGTON; and be taught to acknowledge, what seems to have been the deep and controlling conviction of his own mind, that *God* rules in the affairs of men, and orders them all by the counsel of His own will; and that in His favour alone is there peace or safety, either for individuals or nations. After presenting to their minds a lively sketch of the reverses, successes, and personages of revolutionary times,\* let them learn something of the manner in which our government was established, what are its excellencies, and what are the

\* It would be difficult to find a more interesting work for children and young persons, than the *Life of Washington*, published a few months since by the American S. S. Union. It is written in a very lively and entertaining manner, and presents such facts as will arrest the attention and interest the feelings of children. Ample testimony has been given to the correctness of the history, as well as to the happy manner in which it is prepared; and it has been already introduced into several common schools with great advantage.

means of preserving or destroying it; and what rights it confers, and what duties it imposes on them. Then should follow a few facts, showing the unparalleled and all but incredible prosperity of our country; with such considerations as the occasion would suggest, respecting the source of all our personal and public blessings, and our obligations, at the earliest period of our lives, to begin to love and serve Him who gives and preserves life, and crowns us and our country with such signal loving kindness and tender mercy.

We should be inclined to doubt the expediency of retiring to the groves for pastime, or the distribution of refreshments, though of the simplest nature. The necessity of these things will not be urged; and we are unwilling to admit their expediency, so long as there are means of attracting and interesting children, without regard to any childish fancy or appetite. If recreation is the object, let them have it; but spare even the indirect admission, that the bodily appetites are entitled to any more consideration on the *fourth of July*, than on any other of the days of our pilgrimage.

Now, what think you, reader: cannot your Sunday-school be collected on the next fourth of July, either by itself, or in conjunction with some neighbouring school?—No matter of what denomination,—for we should have been in a sad state now, if the Presbyterians, or Methodists, or any other considerable body of citizens, had refused, fifty years since, to suffer, and bleed, and die with Episcopalians and Baptists. If the thing seems to you expedient, use your influence to have it settled now, that (unforeseen circum-

stances excepted) the school with which you are connected, will thus commemorate the next anniversary of independence.

There is one consideration which urges us to the general adoption of the plan now suggested, viz. that 1831 is the *fiftieth year of the existence of Sunday-schools*, as a general system of instruction. We have mentioned, in a former number, the proposition of the poet *Montgomery*, to celebrate this interesting anniversary in some suitable manner, and by reference to our notice of the *London Sunday-School Union report*, in the present number, it will be seen what views are entertained there on the subject.

As no particular day of the year seems to be exclusively appropriated, it is entirely proper that the day with which we associate so much that is interesting and important in our national history, should be employed for this purpose. The pupils, teachers, and friends of Sunday-schools, will do well on that day to call to remembrance the origin of an institution, which, if properly cherished and improved, will do more to perpetuate the civil and religious liberty of American citizens, than any other institution with which we are acquainted. If there is a day in the year 1831, which is to be devoted to the contemplation of the history and prospects of our country, let it not pass without a vivid and grateful remembrance of an institution, the legitimate influence of which will secure to our country successive generations of enlightened, thinking, independent, Christian freemen.

We subjoin one or two notices of the observance of the late anniversary, in the way we have recommended:—



## SUNDAY-SCHOOL IN INDIANA.

The first and most important Sunday-School observance of the day of which we have had notice, was at Indianapolis, (Ind.) The celebration took place on Saturday the 3d, and was attended by the managers, teachers, and scholars of Marion county.

"The weather in the early part of the day being unfavourable, the company assembled in the Methodist Meeting House, which was filled to overflowing by the children and teachers of the Sunday-Schools, and a large concourse of citizens, male and female. It was estimated that there were at least 1200 persons present. The exercises of the day were, Prayers by the Rev. Messrs. Moreland and Hitt; reading the Declaration of Independence by Samuel Merrill, Esq.; addresses by B. F. Morris and James M. Ray; with appropriate hymns and instrumental music by an excellent band of musicians. After the several performances were through, refreshments were distributed to the whole company; and the weather having become favourable, a large procession was formed under the conduct of Mr. James Blake. The proceedings of the day were characterized by the utmost propriety of conduct and harmony of feeling."

The addresses, on the occasion, have been published in a pamphlet form—and we have transferred to our pages several paragraphs which, independently of their interesting and peculiar associations, will be found to present considerations of high importance. Let the reader bear in mind, that this great assembly was convened in a town which was laid out but *nine* years since, and that it has now become the seat of government of a most prosperous and enterprising State, containing upwards of 300,000 inhabitants. A similar assembly was addressed the year previous by *James Morrison, Esq.* Secretary of State.

Our first extracts are from the address of the Hon. B. F. Morris.

"Among the many benevolent institutions of the day, that have for their object the amelioration of the condition of the human race, there is none so eminently deserving the attention and patronage of the friends of American liberty, as our Sunday-Schools.

"In our own country, it is less than fifteen years since the system was first adopted, and it is computed that the teachers and scholars amount to at least 520,000. Two years ago the Maryland Union resolved to establish a Sabbath-School in every town, village and congregation in the state, where it was practicable. They have redeemed their pledge, and number 18,000 scholars. Thousands have been reclaimed from the paths of vice, and taught to read, that otherwise would have grown up nuisances to society, and probably have terminated their career in a penitentiary or under the gallows.

"When the soil is prepared, and the seed is sown and begins to spring up, the most important part of the work is done, and but little culture will often produce an abundant harvest. Children may soon be taught to read in our Sunday-Schools, and by perusing the books which are there placed within their reach, acquire a thirst, and evince an aptitude for the acquisition of knowledge, which, with moderate encouragement and ordinary exertions, may be subsequently improved into respectable attainments in literature and science. And I have no doubt that hundreds and thousands will hereafter, from this source alone, attain the first rank of respectability and usefulness, that but for Sunday-Schools would have grown up in ignorance, perhaps in vice.

"Natural talent is confined to no rank or condition of life. With the means of education, the tenants of the humblest cabin in our western country, are as likely to produce statesmen and philosophers, as the inhabitants of the proudest mansions, who have been born and reared in luxury and splendour; and are more likely to furnish honest and capable politicians devoted to the cause of universal liberty. The



poor are the first and severest sufferers from the encroachments of despotism, and to their ranks we should look for the most able and vigilant defenders of the rights of the people.

"When the origin of Sunday-Schools is referred to, it is sometimes said that in the west we have no large manufacturing establishments, where children are compelled to work daily for their subsistence; and consequently Sunday-Schools are unnecessary. This objection I will answer by stating a single fact. In one neighbourhood in this county, where considerable exertions were necessary to procure a weekly school of thirty scholars, a Sunday-School was opened in the same place which numbered ninety. Here were two-thirds of the rising generation without the common means of instruction.

"I have often said and believe, that taking together the whole mass of the adult population in this new country, they are more intelligent, better informed, and possess more enterprise and energy of character, than is to be found in any other portion of the United States. But the various circumstances attending the settlement of a new country, the difficulties to be encountered, and the privations that must be endured before the wilderness is subdued, impose almost insuperable obstacles in the way of educating their children, and render the establishment of Sunday-Schools, wherever practicable, highly advantageous.

But it is said that the course of instruction is religious, and you learn the children to read the Bible. And is it possible that any republican in principle, either in this or any other quarter of the globe, will object to the Bible or its precepts as anti-republican? Turn over the sacred pages and show me a solitary precept, or monitory example, that is not purely and genuinely republican. Look abroad over the earth, and do you not see that superstition and despotism are grinding into the dust those nations that are not irradiated by the light of Christianity? And where do you find the people enjoying the greatest degree of civil liberty, but where this volume is most generally read, and its precepts most generally taught?

"When the history of the present state of the world informs me, that the general diffusion of the pure doctrines of the Gospel, is invariably accompanied by an improvement in the arts and sciences; an elevation of moral character; a refinement of manners, and above all an improvement in the civil and political condition of the people;—their persons and property rendered more secure, their rights better protected, justice more impartially administered, and the principles of civil liberty more generally recognized; I am totally unable to discover why the general diffusion of knowledge, and the inculcation of morality and virtue, should be considered dangerous to the rights of man.

"The theory of our government is established on the principle that the people are the only rightful source of power. It is public sentiment, as expressed at the polls, that gives character and direction to every department of the government. It is the minds and the manners of the people, that fix our national character in the estimation of the world. Our laws defining and securing the rights of property, and for the punishment and prevention of crime, are but transcripts of public opinion, as expressed through the medium of the representatives of the people. If the poor do not receive equal protection with the rich,—if the peaceable and quiet citizens are liable to disturbance from the riotous and turbulent,—if our persons and property are not protected from insult and aggression,—if vice and immorality are suffered to show their unblushing front, and to stalk, unpunished, through the land, where are we to look for the corrective? It is to the virtue, the intelligence, and the integrity of the people.

"Our theory of government knows of no authority, no tribunal or censorship that is "to purge the errors of the times," and guard the constitution and laws, and protect the rights and liberties of the people, but the people themselves. It is only by a vigilant and conscientious discharge of duty in the exercise of the elective franchise, that our republican institutions can be rendered permanent. When this fails, all is lost.

"But some object that we are blending religious sectarianism and politics. Do not misunderstand or misrepresent me. When I speak of religion or religious instruction, I allude to the general doctrines of the Bible;—to those general principles professed and taught, as essential, by all protestant Christians who take the Bible as their rule of faith and practice. Our efforts should be directed to learn every individual to read, to place the Bible in their hands, and then, as to sectarian principles, let each one "be fully persuaded in his own mind."

"What I would wish to enforce is, that the general diffusion of the light of Christianity must precede, or at least go hand in hand with the general dissemination of all other useful knowledge, whether physical, political or moral—that the people in whose hands all power is vested, and by whose will the operations of the government are controlled, must be intelligent and virtuous to enable them to guard their rights with prudence and foresight; and that moral and religious sentiments constitute the strength and shield of the Republic.

"However fashionable it may be in the present day, to scout the idea of any affinity between the principles of morality and religion, and the science of political government; yet it is an undeniable truth, that religious sentiments and feelings are interwoven with the constitution of our nature, and that the purity of its principles determines not only the character of the people, but the form and spirit of the government.

"Plutarch says that the great care of the ancient legislators of the republics of Greece and Rome, was to inspire men with a sense of the favour or displeasure of Heaven, and adds that "religion is the cement of civil union and the essential support of legislation."

"It is our duty, as parents and American Patriots, to diffuse, far and wide, the blessings of education; to put within the reach of the millions of American youths, the means of qualifying themselves to fulfil the high destinies to which they are called by the institutions of our country, and to improve, perfect, and adorn the glorious

fabric that is rearing on the basis of American Independence.

"In the language of one of the American Patriots, I charge you to 'remember, that there can be no political happiness without liberty, there can be no liberty without morality, and there can be no morality without religion.'"

JAMES M. RAY, Esq. remarked that "the first attention of the parent and patriot is turned to those at his own fireside, the offspring of his affections. And here, let it be premised, that Sabbath-School operations are not intended to interfere with the sweet privilege and evident duty of guiding the youthful germ in its unfolding, by the voice of the tender parent, which every chord of the infant heart is strung to answer. As auxiliary to this, and as its efficient substitute, where it is unhappily neglected, the Sabbath-School presents its humble claim. For while engaged at this delightful task, in the circle at home, you would be startled by the reflection, that your children were constantly mingling with those who never heard of God, and whose example in impiety might entirely counteract your domestic efforts. You would then be induced to ask your neighbours to join you in teaching each other's children, that a healthful moral influence might pervade the youthful community. And to aid in this, to give a fit sanction to the study, and ensure a season of universal release from conflicting engagements, the Sabbath would commend itself, as a suitable occasion to lead the mind to know, and the heart to feel, the being, character, and claims of God. As to the subject of study, it would readily follow; that commencing with the usual elementary training as to letters and spelling, the course would be to render every child conversant with the word of God, as the standard of truth. This is the textbook of every believer in the land, and is of such vital importance, that all who build upon it would be expected to say, Scatter its precepts far and wide. Yet, after introducing the Bible, as a further source of interest, and to draw attention to its pages, it would occur to add something of an attractive form of study, exhibiting scriptu-



ral truth in practical life, in biographical sketches and interesting incidents, and developing the stores of natural and religious history. But here the barrenness of the current books of the day would present itself; for Tom Thumb and Jack the Giant-Killer would as little improve the lisper, as Tom Jones or Baron Munchausen the advanced scholar; and your efforts would be directed to the preparation of books combining utility, morality, and religion, of a liberal cast, to unite the Christian community in their adoption. In the prosecution of the object this has been effected, and a Sabbath-School library may now be procured of nearly 200 bound volumes, and many more unbound, which meet the acceptance of Christians of all denominations. And to show the pains taken, that in this all things may be done well, not a word or sentence is published by the General Union, that, after careful scrutiny, has not received the deliberate and unanimous approbation of a committee of equal numbers from at least four different denominations, each jealous of their respective tenets, who bestow their arduous labour gratuitously, and would be the last to aid in advancing the separate views or interests of any one denomination. These books form the principal portion of the libraries of the numerous Sabbath-Schools in operation, as they do of those in this place; and as a stock of rational works, fitted for the profitable instruction of the youth of the land, they are before the public, whose candid examination, when more generally bestowed, will result in a liberal approval.

"But whether with or without this aid, having secured the benefit of a Sabbath-School for your own and your neighbour's children, warm with gratitude, your interest in the young and your victory over selfishness increasing, your next and last step would be to extend these privileges to all around you, tendering your free services in organizing, or aiding to employ others: and here, my friends, you have the whole outline of Sabbath-School operations. And can there be a sight more pleasing to man, more acceptable to God, than neighbours engaged as a band of brothers, on a day blessed

in its rest from the world's cares, in rearing these nurseries for heaven, laying aside all animosities and occasions of offence, mutual checks to each other as to the subject of study, mutual aids to improvement and success.

"Christians unite in inviting all to circulate the Bible, and in calling the attention of the young to the study of its pages, laying out of view disputed points; they unite in affording aid to the progress of Sabbath-Schools by becoming auxiliaries or helps to each other for mutual improvement, and by the increase of the circulation of the books through the establishment of depositories, to reduce still further the prices; and it is called a union for unholy, for treasonable purposes. To this you would answer, that these associations for mutual benefit have no necessary connexion with Sabbath-School operations, but that it is a mere matter of choice with each school, whether to become auxiliary to the American Union, to the Methodist Union, or to no Union at all; and many schools are in operation, to whom we bid a welcome, who are entirely independent of any such connexion. The funds subscribed for the books of all the schools are payable, by their constitutions, *to their own treasurer, and not to any agent or society*, to be expended *only* by an order *from their own Directors*, for such books as *they may direct*, which they are at full liberty to purchase at any store, or wherever they please, without any necessary reference to any Depository, Auxiliaryship, or Union whatever. And the agents of the American Union are expressly directed to aid, if desired, in forming schools wholly unconnected with them, or even in assisting any denomination to form a school for themselves, so that in any way the young may become acquainted with the word of God.

"Thus, as an advocate for Sabbath-Schools, you would resolve the question for each parent to this simple point: *As you believe and love the Bible, will you join your neighbours in teaching it to each other's children, and in asking God's blessing on the attempt?* For this is all that is essential to a Sabbath-School. Objections of any kind



to the mode of doing this, adopted by others, form no discharge to you from this plain duty.

"The voice from Mount Vernon of the patriot judge, the nephew of General Washington, approving the Sabbath-School cause, is scarcely stilled in the grave. In undertaking an office of the American Sabbath-School Union he said in 1826: "I can only promise to promote, as far as I can, the formation of societies subordinate to the parent one, to aid in the great work it aims to accomplish." His last communication closes thus: "That Heaven may prosper the benevolent work in which the Sabbath-School Union is engaged, so honourable to them, and so beneficial to our country, and to those particularly who are the objects of their solicitude, is the ardent prayer of their friend and well-wisher, *Bushrod Washington*." And will it be said that treason against our liberties, by a scheme to unite church and state, flows in such veins, that his voluntary agency was proffered with mercenary or sectarian views? You would expect not; but rather that it was thus proved, that with the mantle of the great name he had inherited the spirit of the Father of his country, whose anxious admonition should yet live in our memory, that 'of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports.'

"And the living friends of the Sabbath-School cause well deserve a reference. The station of the lamented Washington is filled by Chief Justice Marshall, whose name is an host, and who signified his acceptance of the office in the following language: "No man estimates more highly than I do the real worth of your Society, or the intrinsic value of the objects it pursues. I am much, very much gratified at the success which has thus far attended its philanthropic, meritorious, and well-directed labours. I hope, and believe, that the future will not form a contrast with the past." Associated with whom, as a Vice-President of the Union, is a name justly regarded as an ornament of the west, the Hon. John M'Lean. Such are its officers, for by the constitution *no clergyman can be either an officer or manager.*

And are these the men to be charged with *ignorance of the principles and objects of the Society over which they preside*, or with *combining for a speculation in children's books, for narrow scheming in sectarian projects, or religiously to enslave the country?* No patriot heart will answer in the affirmative. To these men, and we believe to the friends of the Sabbath-School cause generally, in other matters public confidence is extended; their testimony, even where life was at issue, would be regarded; and when, with equal solemnity, they unite in saying that these charges are untrue, will further proof be demanded? Other institutions are judged by those whom they elevate to posts of trust, and thus present to the world as possessing their confidence, and this we ask—not to be condemned for the fantasies of even our visionary friends.

"Indeed to talk about a political ambition to enslave the country by promoting the universal education of the young, who leave these schools long before they come to political age, is worse than idle. Nor even while at Sabbath-School is a political sentiment taught them, nor can such a sentence be pointed out in their books. No; all is light and liberty, fitting them to mingle with the world as freemen indeed, to read and understand for themselves, to be sober, and wise, their country's safety and its pride; although not suitable materials, it may be, for designing demagogues, whose hopes rest on *ignorance, prejudice, and intemperance.*"

In Boston, the Baptist Sabbath-schools assembled in Rev. Dr. Sharpe's church, and were addressed in a plain and simple manner, upon the wrongs which our fathers suffered—"the oppression and injustice of a monarchical government, and the impositions of a nobility and privileged orders, contrasted with the rights and immunities of the free-born Sabbath scholars of the United States."

The children of the Sabbath-schools connected with the Boston Sabbath-School Union, to the amount

of two thousand, were also assembled, and were addressed. An attempt was made to show the importance of early instruction. The speaker "told them an anecdote related by a physician in Philadelphia. He said that when the yellow fever prevailed there many years ago, and occasioned a dreadful mortality among those who were the victims of its ravages, there were some of a company of poor emigrants from Switzerland, who had not spoken their native language since the days of early childhood.—But when they came to their dying moments, they repeated, in the language of their native hills and valleys, the prayers and hymns which a pious mother had taught them to lisp in infancy. Thus, said Mr. Blagden, will many a Sabbath-school scholar, even when he thinks he has forgotten the lessons he once learned, perhaps in a dying hour, find rising in his memory the instructions he early received, and repeat the prayers and hymns learned in the Sabbath-school."

At Brooklyn, N. Y., "there was an exhibition of the Infant-school in the Presbyterian church, which was witnessed with delight by a large number of spectators. At Albany, as a part of the ceremonies of independence, upwards of thirteen hundred pupils of the Sunday-schools assembled, and marched through several streets to the Second Presbyterian Church, where appropriate exercises took place. At Catskill, seven hundred pupils of the Sunday-schools walked in procession. In the afternoon a new house erected for Infant-schools was opened."

HIGHLY INTERESTING STATEMENT.  
For the American Sunday-School Magazine.  
The Brandywine, Del. Manufactu-  
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ers' Sunday-school was established in the autumn of the year 1816. The first idea of it was suggested by a weaver of the name of Dannels, an illiterate but pious man, who was well acquainted with the manner in which Sunday-schools are conducted in England. He offered to organize a Sabbath-school on the Brandywine for instructing the children employed in the Manufactories. The owners of these establishments, aware of the utility of such an undertaking, immediately gave it all the encouragement in their power. The school was commenced in the upper story of one of the cotton mills, in which place it was continued for several months. In the mean time a large and handsome house was built in a central situation, to which the school was removed in the month of October, 1817.

In the winter of 1817, an act was passed in the legislature of the state, to incorporate the said school under the name of "The Brandywine Manufacturers' Sunday-school, for the improvement of children and adults of all sects and denominations."

Since that period the school has never been discontinued, and the original plan having been strictly kept in view, the school has gradually risen to its present state of utility and importance. Besides regular tuition in reading and writing, children of every denomination receive instruction in those principles of the Gospel about which all Christians agree. They learn the catechisms recommended by their parents or friends. Sectarian doctrines are carefully avoided, in order that nothing should be said or done to hurt the feelings of any one, while on the other hand charity is inculcated in every possible manner. By this plan union and Christian love are cherished, and all the children are taught to look upon the Scriptures, as the great and only source of religious knowledge.

A library has been established for the use of the pupils; the books are carefully selected by the Superintendent, principally from among the books published by the American Sunday-School Union.

More than 200 children belong to the school, of these there are present every Sunday from 150 to 180. They



are divided in classes of ten, with a teacher to each. All the teachers give their assistance gratis, except one who receives a salary of \$30 per annum: this person must always be present, and in case of the absence of any of the other teachers, supplies his place, or appoints a substitute.

To secure a permanent support to the establishment, the principal manufacturers have subjected their workmen to an annual tax of 25 cents on each single man, and of 50 cents on married men, which tax is deducted from the wages, and paid to the treasurer of the school. Added to this, the school receives every year from the school fund of the state a contribution granted by the legislature of the state of about ten cents per child.

To secure the punctual attendance of the scholars the following method was adopted. Every child who comes regularly during three months, (being absent not more than two Sundays, and those from unavoidable causes,) is entitled to a reward, provided his conduct is such as the teachers approve of; should this not be the case, he forfeits his premium, and is admonished to behave better in future.

The hours of tuition in the Brandywine Manufacturers' Sunday-school are from 8 o'clock in the morning till half past twelve. As many of the children who work all the week in the manufactories, have no chance of receiving any other instruction, it was judged proper, that the pupils should be taught writing: this is done principally upon slates. The oldest and more advanced scholars only are allowed to write upon paper. In many instances, children who have not been a single day to the usual schools, write a good small hand, read fluently, and have obtained a very good knowledge of the Scriptures, passages of which they copy on the slate, as soon as they are sufficiently advanced. Other children, whose parents are willing and able to send them to day schools, have imbibed so great a desire of improvement at the Sunday-school, that they have been known to solicit their parents, to send them to the neighbouring day schools, evidently for the purpose of becoming fit to enter into a higher class at

the Sunday-school. In consequence of this, many day schools have been established of late years in the vicinity, perhaps in greater number than any where else. The attachment of the pupils to the school is remarkable, and truly gratifying to their teachers. No weather is sufficiently bad to keep them at home: they attend as punctually on the coldest and most stormy winter days, as they do in fine weather, and they are so anxious to arrive in time, that they have been known to set off without their breakfast in the dread of being too late. The neat appearance of the dress, and the deportment of the scholars are also extremely satisfactory; very little noise is heard, and it is surprising to see so many children, most of whom are very young remain so quiet during four or five hours. The happy effects of this institution have been thus exemplified: Numbers of young persons of both sexes, now grown up, give testimony by their excellent conduct to the utility of the instructions they have received.

CHRIST CHURCH SUNDAY-SCHOOL, BOSTON.

We have received a pamphlet of 24 pages, 8vo. containing an abstract of the report of the superintendent of the *Christ Church Sunday-school* in the city of Boston, for the sixteenth year. The document is prepared with great precision and minuteness, though no more than should characterize every document of the same nature, where there is Sunday-school spirit enough to bear it. We admire the business character which marks all the proceedings of this school, and we know of but one thing about it, which we should not be willing to have imitated by all its contemporaries;—it is too *denominational*.

We have given below two or three paragraphs, which will be read with interest.

*From the Report of School, No. 2. (a coloured school, taught by Females.)*

Soon after our removal to the vestry,



a boy, about seventeen years old, who had formerly been in the school, and had been dismissed for bad conduct, again applied for admission. We at first declined admitting him, supposing it impossible for females to manage a disorderly boy of that age, particularly as we had learned that he had been in the House of Correction, after being dismissed from the school. He, however, renewed his solicitations, requesting us only to try him, promising to conform to the regulations, and submit to the government of the school. We accordingly admitted him on trial, and he faithfully kept his promise; and, by his exemplary behaviour during four months' continuance in the school, gave evidence of a change, which nothing but the Holy Spirit could have effected. In a conversation with his teacher, who expressed her satisfaction at this change of conduct, he informed her, that during his former attendance in the school, he had received several books, which at that time he considered of no value. Soon after, he went to sea; where, being removed from bad company, and having none of his former amusements to interest him, he providentially turned to the books which had been given him, and found in them that instruction, which had been the means, through the Divine blessing, of producing in him the change of conduct she had perceived. During his voyage, he encountered a terrific storm; when, seeing death before him, he thought of the instructions of the Sunday-school, which he had neglected; and he determined, if God spared his life to return, which he would seek that instruction, to more profit, and lead a better life. After his return to the school, he desired to be baptized; but it was thought desirable he should be further instructed, previously to receiving the holy sacrament; and before it was deemed advisable to admit him to baptism, he was obliged, on account of his indigent circumstances, to take another voyage to sea. Before he sailed, he called upon the Superintendent and his teachers, thanked them for their kindness and attention to him, and wished them to supply him with a Bible and Prayer Book, and instruct

him in the use of the latter. He hoped to be permitted to return and attend school again. This boy has no recollection of his parents, and has been supported by charity from his infancy. He cannot tell his own age; but is supposed to be about 17 years old.

#### *Visits to the Parents of the Scholars.*

The number of visits to the parents, reported at our teachers' meeting, during the past year, has been two thousand six hundred and thirteen, by twenty-eight teachers.\* Of these, the acting superintendent of schools Nos. 3 and 4, have each made over five hundred; and five other teachers from 100 to 150 each. These visits, we are persuaded, are of great benefit to the schools; and but one or two solitary cases have occurred, in which the parents were not gratified by them, and desirous to have them repeated.

We regret that the object of visiting the parents of the scholars does not seem to be rightly understood by some of our teachers; who, in consequence of their erroneous ideas on the subject, visit the parents of their scholars much less frequently than they ought. Six of our present teachers have never reported any visits; and one has reported but 10 during the year. In the opinion of the Superintendent, the duty of a teacher to visit the parents of his scholars *often*, is one of the highest importance. It is never to be forgotten, that Sunday-school instruction is to be given in aid of that of the parents, and *never* as a *substitute* for it. Now, taking this view of the subject, is it not of vast importance that a teacher should be intimately acquainted with the parents of his scholars, in order that he may know their views and feelings, and consult with them as to the best means of effecting the object both have in view? And how can he become thus intimately acquainted with them, unless he visits them frequently? He should not, indeed, intrude himself *too often*, and never at *unseasonable hours*; but if his visits are properly conducted, and *well timed*, they

\* Nearly three visits a week, each, if averaged.

cannot fail of being acceptable and useful.

Some teachers deem it unnecessary to visit the parents of their scholars, unless they have a complaint to make, of misconduct, inattention to lessons, absence, or something of that kind. No wonder that such teachers often find their visits uninteresting. Parents are not generally fond of hearing complaints against their children; and if a teacher never calls on any other mission, it is not surprising if he sometimes finds his presence unwelcome. Let him go with such tidings as seldom as possible; and endeavour rather to visit when he can give a good account of the children. Then, should it become necessary to enter a complaint, it will be much more likely to be listened to, and the prospect of remedying the evil will be much greater. And this course will not only be advisable, where the feelings of the parents only are concerned, but it will render the scholar much better satisfied with his teacher, and increase his sorrow when he offends him. Admonition will then have much greater weight, and the hope of preventing a repetition of the offence, be proportionably increased.

#### *Teachers' Meetings.*

At our meetings for business, the teachers are expected to make written reports, of their visits to the parents of their scholars, the state of their respective classes, and such other matters as they may think useful. These reports are generally interesting; often very much so; and serve to encourage us in our exertions, and show us that our labours are not in vain.

These meetings are thus conducted:—they are commenced with singing, prayers, and reading a portion of the Scriptures, by the Rector. The records of the preceding meeting are then read, and the teachers are called upon, individually, for their reports of visits, &c. These reports are read by the Superintendent, as presented; or, if the report is verbal, it is given by the teacher. Conversation then ensues, suggestions are made for the benefit of the schools, intelligence is

communicated, and when new regulations are adopted by the Superintendent, they are then made known to the teachers for their guidance. After this, the Rector or Superintendent reads from some Sunday-school publication, or some work calculated to interest and instruct us in our duty. The Rector then closes with another portion of Scripture, singing, and prayers.

The meetings are well attended, and we hope are profitable. They are important in another point of view. They furnish the only opportunity we possess for a general interchange of opinions on the various subjects which engage our attention in school; and they give the Rector and the Superintendent an opportunity of explaining to all, their views and wishes on any particular subject to which they desire to call their attention. But far more important than all, they enable the Rector and the Superintendent to become intimately acquainted with the state of the schools, the habits and dispositions of the scholars, the characters of their parents, and the opinions of the teachers. The knowledge which is thus obtained by the Rector and the Superintendent, is invaluable, and can be acquired in no other way. It is not presumption in the Superintendent to say, that for the last eight or ten years, he has been intimately acquainted with the habits, dispositions, and conduct, of almost every scholar who has been in the schools during that time; their conduct at home and abroad; the characters and dispositions of their parents, &c.; so that he has generally been able to judge very correctly respecting the particular course of conduct to be pursued towards each individual at any particular time. He has likewise been intimately acquainted with the dispositions and qualifications of every teacher who has during that time been connected with the schools, so that he has always been able to place them in that station for which they were best qualified. And the greater part of this knowledge has been obtained by him at the teachers' meetings, and could probably have been procured so well in no other way.

## ANNUAL REPORT

*Of the (London) Sunday School Union,  
for the year ending May 1, 1830.*

Our information respecting the actual progress of religious juvenile instruction in Great Britain is not much increased by this document. We know so little of their plan of proceedings, that every attempt to judge of the actual results of the operations of a given year from an annual report is quite unsuccessful. A few independent facts are given below which possess considerable interest, and whenever we can obtain a tolerable sketch of what was done and said at the Anniversary in London, we shall furnish our readers with it.

*Germany.*—The Rev. C. G. Barth, of Wurtemberg, informs your committee, that in that country the children are compelled to go to school, and in case of refusal the police can enforce their attendance. Besides a day-school there is, in every village, a Sunday school, both under the inspection of the parish priest. All the children are likewise required to attend a weekly catechetical exercise in the church.

*Mediterranean.*—The Rev. S. Wilson, of Malta, who has recently arrived in England, reports that the number of children in his Sunday school, for the last five years, has averaged about thirty. The scholars have been chiefly English; but among them, generally, there have been some Greeks, Jews, or Maltese. Mr. Wilson has published, in the modern Greek language, some Remarks on the Establishment of Sunday Schools in Greece, a Memoir of Raikes, and a Spelling-book; also the History of Marten and his scholar, and Susan Green, the Sunday Scholar, with a view to bring the subject of Sunday schools before the Greeks, and to prepare the way for their establishment.

*South Africa.*—At Bethelsdorp, the adult Sunday school contains 553 scholars, and the London Missionaries state, that at the annual examination of the Sunday scholars, at Graham's

Town, it was pleasing to see the Hottentot children competing with the English for the prize.

*United States of America.*—The committee congratulate you that we are, this day, favoured with the presence of a representative of the American Sunday School Union, the Rev. Dr. Milnor, who has been long known as the devoted friend of Sunday schools and religious education: to him they refer you for the most recent information. While the same institutions are flourishing in England and America, both countries seem more closely united together: we are brethren, and let our only rivalry be to provoke one another to love and good works.

The report of Home Proceedings is chiefly made up of the doings of the missionary who had been employed during the year to travel through the country, and establish societies and schools after the manner of our missionaries. The results of the faithful canvassing of several towns and villages, has been extraordinary indeed, and show most conclusively, how much the system of instruction might be extended, if proper efforts were made to bring children within its influence. Females have been found indefatigable in their exertions in this behalf; and in one instance, forty of them undertook to canvass a manufacturing village, containing (according to the best authority we have) not more than 17,000 inhabitants, and they discovered nearly 1000 children who attended no school, 760 of whom were glad to receive more or less articles of dress, to enable them to attend school during the last severe winter. At the same time and by the same labour, many distressed families were discovered and relieved, and many of the destitute supplied with the scriptures. How much such labour is needed, and how gratifying would be the results,



if thoroughly and judiciously bestowed || should hardly dare trust ourselves to  
in our large and populous places, we || describe.

*The following is a summary of the returns of Sunday Schools :*

	<i>Schools.</i>	<i>Teachers.</i>	<i>Scholars.</i>
Four London Auxiliaries . . . . .	485	6,141	65,485
Great Britain . . . . .	6,600	73,612	739,971
	<hr/> 7,085	<hr/> 79,753	<hr/> 805,455
In addition to the above may be mentioned, although not in connexion with the Sun- day-School Union:			
The Sunday-School Society for Ireland	2,418	17,994	196,396
The Hibernian Society's Sunday-schools	392	....	17,841
	<hr/>	<hr/>	<hr/>
The Total of the above is . . . . .	9,895	97,747	1,019,693
Last year the numbers were . . . . .	9,328	89,445	979,093
	<hr/>	<hr/>	<hr/>
Increase ....	567	8,302	40,600
	<hr/>	<hr/>	<hr/>

The Annual Sermon to Sunday-school teachers was preached by the Rev. Dr. Bennet, to a numerous auditory.

On the subject of a Sunday-school jubilee, the Report says:—

The attention of the public has been called to the subject of a Sunday-school jubilee, by Mr. J. Montgomery, the poet, and the ardent friend of Sunday-schools. Upon the importance of availing ourselves of the fiftieth anniversary of the establishment of Sunday-schools, to give an impulse to the cause throughout the country, your Committee are persuaded there can be but one opinion. They are not prepared with any specific plan to recommend to their friends; but they trust each of the Unions will, in some public way, mark this period, which deserves to be recorded in our national history, as the commencement of those great institutions which are ornaments to our country, and benefactors to the world. Sunday-schools were instituted at the end of 1781, or the beginning of 1782. If it were thought desirable to fix any one day, Wednesday, the 14th of September, 1831, the birthday of Raikes, would probably be the most suitable; but as there are great difficulties in determining on any particular day that would be generally convenient throughout the country, your Committee would suggest that the most suitable day, about that

period, might be observed as a Sunday-school jubilee; and they have agreed to request Mr. Montgomery to favour them with some hymns suitable for this interesting occasion.

On the subject of noticing in this country the Anniversary of the institution of Sunday Schools, some suggestions will be found in the first article of this number.

#### THE SUNDAY-SCHOOL, A BOND OF UNION.

For the American Sunday School Magazine.

Spending a Sabbath, last summer, in the beautiful town of B—— in New York, I was requested to devote the afternoon to a Sabbath-school, in the adjacent village of B—— R—— distant two miles. While walking thither with my companion, he gave a short sketch of the state of religion in the little place to which we were bound. There had been, he said, several attempts made to sustain the worship of God, in that village; and, at one time the inhabitants had gone so far as to raise and enclose a church edifice. But the people were divided; they could not agree sufficiently to call a pastor. One faithful servant of Christ after another, of different denominations, had laboured awhile, and retired wearied and discouraged. At this time the church edifice was shut up, in an unfinished state, and in consequence of neglect,

was hastening to decay. As we drew near the village, I was much struck with the contrast existing around us. The sun shone out pleasantly, and the hills, and valleys, and fields, in the words of the Psalmist, were rejoicing on every side; but he for whom they were made, was ingloriously silent. On entering the Sabbath-school, which was held in the public school house, I was surprised and delighted. The building was filled with children, belonging to parents of every denomination, found in the place; and among them were the parents themselves, apparently engaged and deeply attentive. After a suitable time was given to the instruction of the children, an interesting, and I trust, profitable season was enjoyed of prayer and praise. Here was a work, in which all could engage, and a spot where all could unite. And while God's temple was shut up, and no minister of mercy spake in his sanctuary; the hymn of praise and the prayer of faith went up from the Sabbath-school. By the labours of a few humble followers of the Redeemer, this school had been long sustained in a place where no other means of grace were enjoyed; a green spot flourishing in the desert. Surely, thought I, as I returned at twilight to my inn, the Sabbath-school is a bond of Christian Union. T.

We take the following from a Religious Journal at New-Haven, (Ct.)

The Cotton Factory at Humphreyville, Conn., (a village about ten miles north-westward from New-Haven,) has been in operation about eight years. There are now in the immediate employ of the proprietors, fourteen families, without counting the many boarding houses on the premises. And attached to the Cotton Factory, are 12 men, 5 boys and 55 females, of the age of from about 14 to 25 years, and upwards.

It may be deemed interesting to state, that either one or both, of the united heads of eleven of the families, are members of the Congregational, the Episcopal, the Methodist, or the Baptist churches. Of the 55 females, 30 are also members of the same churches. A large proportion of the

remainder are seriously and religiously inclined, and *every individual* sustains a good, fair, upright, moral character.

If we take a survey of several families who keep boarding houses for the females of the factory at some distance from the premises, we shall find them precisely of the same religious and moral character.

In and around the cotton factory, good morals and good order always prevail. The use of ardent spirits is not permitted and not desired. The different religious sects are, in general, in entire harmony: they all feel that in this respect, they are on a perfect and exact equality, and each one perceives that it is a duty enjoined by Providence, to cherish and solace each other, rather than to endeavour to pull down and destroy.

Of the fifty-five females, almost or quite every one, possesses a good common English education. They are the daughters of reputable farmers and mechanics, and many of them have considerable attainments. It has been a matter of frequent occurrence, and practised for years past, for school committees in the adjacent towns, to apply to and obtain from this factory, expert females to instruct their district schools.

It is not intended here to go into an exulting comparison of the above institution, with those of a similar kind on the other side of the Atlantic, where *rags* and *blighting ignorance* and misery, predominate. But with these facts before us relating to the small establishment at Humphreyville, (none of which are in the least coloured,) it cannot be deemed immodest to venture the assertion, that there is not probably in New England, nor consequently any where else, a community of the same size, which sustains a more respectable standing among mankind, or is more deserving of the esteem and approbation of Society. Nor would it be surprising, if with such a moral force as this, with discreet management and the blessing of Providence, an establishment for domestic manufactures, could be carried through even severer shocks, than any that have occurred within the last year and a half.

It may not be considered improper to add, that in this small village, there are three churches for different denominations of Christians, in each of which religious worship is regularly maintained. There are three Sunday-schools, one or two large Bible classes; also music schools, during the winter months. All of which are in a greater or less degree, aided and supported by the inmates of the cotton factory, and the other adjoining mills.

RICHARD.

### REVIEWS.

#### MILMAN'S HISTORY OF THE JEWS.

The History of the Jews, from the earliest period to the present time. By Rev. H. H. Milman. With maps and engravings in three volumes, (Stereotype Edition.) New-York, 1830.

This work bears, on the cover, the very imposing title, "*Family Library*." A complete history of the Jews is an exceedingly desirable work, and one which the *American Sunday-School Union* has made many efforts to procure in a form suitable for general use, especially in Bible classes and Sunday-schools. The name of the author of these volumes, as a man of learning and a poet, is not without much weight. Among the publishers are some whose discrimination has been reputably indicated in the character of their publications. Some of the most respectable newspapers in the country, have given their unqualified commendation to the work, and some of them think, that its highest attractions are for the Christian.

All the circumstances, we have just enumerated, combine to bring Milman's History of the Jews into families and Sunday-schools; and we feel bound, therefore, to put our readers upon their guard. This we shall do without any observations of our own, simply transferring to our columns, a part of the remarks which the pub-

lication has drawn from the *Christian Observer*, a well-known English periodical.

The reviewer thinks a single fact sufficient to settle the character of this book, viz: "The work in question is triumphantly displayed in the windows of Carlisle, by the side of Paine's Age of Reason, and similar productions. When a work reaches that degradation, we cease to think it requisite to review it."

"But with all the faults of Mr. Milman's book, the censure upon it, however severe, ought, in order to be just, to be discriminating. We cannot bring our minds to think him an infidel, or a willing abettor of infidels; and Carlisle's 'fraternal hug' is a gratuitous insult, which entitles him to sympathy, rather than indignation. The convicted blasphemer rejoices if he can any where collect a stray shred from any decent man's garment to patch the leprous tatters of brutal infidelity; and to pillage an Oxford professor must be doubly glorious. Mr. Milman is wronged by this base appropriation: he strayed upon the borders of the hostile camp; but we would trust unwittingly, not intending really to enlist himself in the ranks of the enemy. Between his purpose and its result we consider it but justice to make this distinction. To say nothing of higher motives, it seems not likely that a clergyman in Professor Milman's station, would have alienated his friends, offended the public, and impeded his prospects in life, by the publication of such a work, if he had himself fully discerned the tendencies of his own system. He probably intended to write a light and entertaining history, and imagined that the Jewish history might be so treated: that his book would be so dangerous and exceptionable as it is, was no part of his calculations. At the same time, could any man whose views of divine revelation are what they ought to be, have written such a book? He has made the enemies of God to blaspheme; he has made the hearts of the righteous sad; and he owes it to himself, to the university of Oxford, to the world, and to his



God, to make his apology as public as his offence."

"We attribute to the author a great want of judgment, an absence of all clear views, a heart not quite destitute of vanity, an imagination wild with poetic fancies, and a mind bewildered in the mazes of some of the worst and most dangerous writers of Germany, whose works he has studied without the energy and acuteness which are requisite to extract the good from the evil of their daring lucubrations. Perhaps he has thought that the more he could bring the wisdom of God to a level with the wisdom of man, the more acceptable this history of the Jews would become, and undoubtedly he has very low and heterodox views of the inspiration of the word of God."

ENCOURAGEMENTS TO RELIGIOUS  
EFFORT:

A Sermon delivered at the request of the American Sunday-School Union, May 25, 1830. By *Francis Wayland, Jr.* President of Brown University. Published at the request of the Board of Managers of the American Sunday-School Union. pp. 32. With an Appendix, containing an account of the various proceedings consequent on the resolution of the Society, to supply the Valley of the Mississippi with Sunday-schools. pp. 32.

We heard this sermon, by Dr. *Wayland*, and though there was little in it about the particular system of instruction which the occasion and circumstances seemed to present to view, there was much to excite many good desires and purposes. Such an effect was needed *then*, and perhaps a more particular discussion of the general subject of Sunday-schools would have been less interesting and profitable.

Dr. *Wayland* selected for his subject a passage from the Lord's prayer—"THY KINGDOM COME;" and he proves, by a variety of illustrations, how the means and instruments by which great changes have been effected in the circumstances and rela-

tions of society, are still to be employed to build up and extend the kingdom of the Redeemer. The preacher shows, we think, with uncommon perspicuity and force, that there are now in operation, physical and moral causes, which are working mighty revolutions in the state of society, especially in this country; and that we have encouragement to believe, that all the agencies which exist, for controlling human purposes and directing human efforts, may be employed (with God's blessing) for the universal promulgation of the gospel of *Jesus Christ*.

The consequences which will follow the neglect or abuse of these means, are strikingly represented.

"In no case does God array himself in more avenging majesty, than when he resents the misimprovement of unusual blessings, or the neglect of signal opportunities for usefulness. 'Curse ye Meroz,' saith the angel of the Lord, 'Curse ye bitterly, the inhabitants thereof—because they came not to the help of the Lord, to the help of the Lord against the mighty.' 'And when Jesus was come near, he beheld the city (Jerusalem,) and wept over it, saying, *If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace—but now they are hidden from thine eyes—for the days come in which thine enemies shall lay thee even with the ground, and thy children within thee, and shall not leave thee one stone upon another, because thou knewest not the time of thy visitation.*'

"The spirit of these warnings, applies with emphatic force to the church at the present day. With regard to society at large, it is evident that the changes which have commenced, must either result in the universal diffusion of the principles of religious knowledge and civil liberty, or in the establishment of a more firmly riveted system of slavery, than the world hath yet beheld. The philo-

sophy of Christianity is now generally well understood. Her points of contact with the human heart, are discovered. So far as human sagacity can discover it, the secret of her great strength is revealed. Her enemies are rallying, and mean to regain the ground, which they lost at the Reformation. Their resources are immense, and their wisdom has been gained in that best of all schools, the school of reverses. Combining all their forces, and, with skill worthy of a better cause, adapting their weapons to the present state of society, they are preparing for one mighty, one universal onset. Christianity cannot long maintain her present position. Delay will be defeat. She must instantly seize the vantage ground, and march onward, universally triumphant, or be driven again for ages to the dens and caves of the earth. Which shall she do? This question, it remains for the men of the present generation to answer.

"The period within which this question must be decided, may, in other countries, be prolonged; not so, however, in this country. Other governments may be kept stable amid political commotion, by balancing the interests and passions of one class of the community against those of another. With us, there is but one class—the people. Hence, our institutions can only be supported while the people are restrained by moral principle. We have provided no checks to the turbulence of passion: we have raised no barriers against the encroachments of a tyrannical majority. Hence, the very forms which we so much admire, are at any moment liable to become an intolerable nuisance, the instruments of ultimate and remediless oppression. Now, I do not know that history furnishes us with reason to believe that man can be brought under subjection to moral government, in any other way than by the inculcation of principles, such as are delivered in the New Testament." pp. 25, 26.

"You see, then, that unless prevented by the diffusion of religious principle, the wreck of our civil liberties is inevitable. But in the present state of society, civil and reli-

gious liberty must perish together. Then must ensue ages of darkness, more appalling than aught which this world in the gloomiest periods of her history hath yet recorded. What form of misery will brood over this now happy land—I pretend not to foresee. I cannot tell, whether these solemn temples will become the resort of muttering monks, or of infidel bacchanalians. I know not, whether our children will worship a relic, and pray to a saint—or deny the existence of God, and proclaim that death is an eternal sleep. I should rather fear, that neither of these woes would fill up the measure of our cup of trembling; but that some strange ministration of wrath, more terrific than eye hath seen, or ear heard, or the heart of man conceived, was yet treasured up among the hidden things of the Almighty, to be exhausted in vengeance upon the iniquities of a people, who so signally knew not the day of their merciful visitation." pp. 27, 28.

We will only transcribe a few passages which contain most solemn considerations for Sunday-school teachers, and at the same time exhibit, to good advantage, the author's happy manner of expressing his views.

"It is necessary that Christians begin to use their property as stewards. The principles of the gospel must be carried into the business of our every day expenditure. We must sacrifice to Christ our love of pleasure, of ostentation, and of accumulation—or we must cease to pray 'Thy kingdom come.' I see men professing godliness, spending their property profusely, in obedience to all the calls of a world that knows not God; or else hoarding it up, with miserly avarice, to ruin the souls of the rising generation; but I confess, I do not see how they will answer for it 'to the Judge of quick and dead.'

"The cause of Christ, requires of laymen a far greater amount of personal exertion. Suppose ye, that in apostolic times, the claims of religion would have required of a disciple, nothing more than a small portion of his income? No; when the time was come for the church to be enlarged,

they that were scattered abroad, went every where, preaching the word. Now we do not say, that you are required to be preachers; but we do say, that religion requires you to consider the promotion of piety in the hearts of men of more importance than any thing else. The management of religious charities of the day belongs to you. But yet more—every man who knows the value of the soul, may speak of its value to his neighbour. Any man of ordinary abilities, who feels the love of Christ, may give profitable religious instruction to youth and children. The promotion of piety, in the hearts of others, should enter as much into every man's daily arrangements, as the care for the body, that perisheth. When this spirit shall become universal—something will be done.

"Do you say, that you have not the requisite information? I ask, does it require much information, to remind men that they are going to the judgment seat of Christ? But I say again, why have you not information? That intellect is by far the most valuable, as well as the most improvable possession, with which God has entrusted you—why have you not rendered it a better instrument, to serve Him? Every Christian, in such a country as this, ought to be a well-informed man.

"The cause of Christ requires of private Christians, as well as of clergymen, deeper humility, more fervent piety, and a life of closer communion with God. Your money and labours, as well as our studies and preaching, will be despised, unless they be the offering of holy hearts. All, all are utterly valueless, unless the Spirit descend upon us from on high. Our alms will be as water spilled upon the ground, unless our souls are inflamed with the love of Christ, and our hearts temples for the residence of the Holy Ghost.

"Time will barely suffer me to allude, in the briefest manner, to that species of religious effort which has given occasion to this address. You cannot, however, have failed to observe, that if ever the gospel is universally to prevail, it is by some such means as this, under God, that its tri-

umph will be achieved. By furnishing employment for talent of every description, it multiplies, almost indefinitely, the amount of benevolent effort, and awakens throughout every class of society the dormant spirit of Christian philanthropy. It renders every teacher a student of the bible; and thus, in the most interesting manner, brings divine truth into immediate contact with the understanding and the conscience. All this it does to the teacher. But, besides all this, the Sabbath-school is imbuing what will, twenty years hence, be the active population of this country, with the principles of the gospel of Jesus Christ. It is teaching that class of the community, into whose hands so soon the destinies of this country will fall, the precepts of inviolable justice and eternal truth. But more than all, it is implanting in the bosoms of millions of immortal souls, 'that knowledge which is able to make them wise unto salvation, through the faith that is in Christ Jesus.' How transcendently glorious are the privileges before us! Who will not embark in this holy enterprise? pp. 31, 32, 33, 34.

The sermon is accompanied by an appendix of thirty-two pages, containing a full account of the proceedings, in various places, respecting the resolution of the American S. S. Union, to supply the Valley of the Mississippi with Sunday-schools, which was passed the day succeeding the delivery of the sermon.

#### LIFE OF JOHN FREDERICK OBERLIN,

Pastor of Waldbach, in the Ban de la Roche. Compiled for the American Sunday-School Union, and revised by the Committee of Publication—with two fine Lithographic Engravings, by Childs. 12mo. pp. 140.

We do not design to urge any body to purchase this volume, or to praise it. If we can prevail on our friends to read it, we have no fears respecting its sale or its reputation.

The name of Oberlin is not new among us. Many years since, his



manner of life was the subject of remark and admiration throughout Christendom. His letter to the Executive Committee of the British and Foreign Bible Society, dated November 3, 1804, and published in the appendix to their first Report, excited a deep interest; and his efforts to circulate the Bible, by distributing, reading, and sending it, are noticed with admiration by Rev. John Owen, in his "history of the Bible Society—where the pastor is described as uniting the simplicity of a patriarch with the zeal of an apostle.

An interesting memoir of this good man, was published in the *Christian Observer* of 1828, and during the last year, a volume of 350 pages 8vo. was published in London, embracing the principal incidents of his life, and an interesting portion of his correspondence. This volume furnished the materials for our publication; and the compiler has been very successful in his attempt to give it a Sunday-school character. The incidents he has selected, are the most simple and striking, and the language is very chaste and intelligible. Those parts of the original memoir which were in French, are translated, and two of the finest prints in the London edition, have been copied, in lithography, with great accuracy and beauty, for our work.

There is not a page of this little volume that would not afford us an interesting extract, but in the selection of a passage or two for our present purpose, we have particular reference to the Sunday-school teacher, whom we would induce first to read the book himself, and then secure it for his class.

Respecting his early education, it is said that—

"To his pious mother he often acknowledged himself indebted for his love of the 'things that are excellent,' and for the desires he afterwards felt to be the instrument of doing good. She brought up her children 'in the nurture and admonition of the Lord.'" She assembled them together every evening, and read aloud some instructive book, whilst they sat round the table, copying pictures which their father had drawn for them; and scarcely a night passed, but when they were about to separate, they asked for 'one beautiful hymn from dear mamma.' The hymn was followed by a prayer; and thus were they led to him who said, 'suffer little children to come unto me.'" p. 18.

The true relation of faith and works is well exhibited in Oberlin's early efforts for the good of his parishioners while we see in them the origin of the two most important charitable institutions of this, or any other age.

"His attentions to the young were particularly interesting. He was so convinced that his heavenly Father would smile upon his exertions to benefit the children of his charge, that he undertook to erect school-houses, relying upon Providence that means would be found to pay the expense. All his efforts were accompanied with fervent prayers for their success, and he had the firmest faith in the promises of God. His confidence was not disappointed. He found help in various quarters, so that he had the satisfaction to see a school-house built in each of the five villages, and the inhabitants, of their own accord, offering to support them. He was careful to educate suitable persons as teachers in these schools; but observing that whilst their elder brothers and sisters were studying for this purpose, the younger children suffered a great loss of time, he established *Infant-schools*, which were probably the first ever known. With the assistance of his wife, he appointed female teachers for each village, where the children were collected and taught in the same manner that is

now followed in our infant-schools. Two women were employed in each school, one to teach them to spin, knit, and sew, the other to direct their lessons and amusements. When the little scholars became tired of working, the mistress showed them pictures relating to Bible subjects, or natural history, which she would explain to them, and then examine how well they remembered what she had told them. They were also taught geography by the use of the maps, and to sing hymns. And as the language spoken by the people was very incorrect and barbarous—a mixture of French and German—the children were instructed to speak good French. When they had passed through these schools, they entered the public schools, where they were taught higher branches.

"They had also *Sunday-schools*. Every Sunday, the children of one of the villages assembled at the church, where they sung the hymns that they had practised during the week, and recited the Bible lessons they had learned. After this, Oberlin conversed with them, and instructed them in the duties of religion. On one day, every week, all the scholars were assembled at Waldbach, where they were examined in their studies, and received the advice of the pastor, whom they called by the affectionate name of their *Dear Papa*. He had books prepared and printed for them, which were either given as prizes, or lent for a certain time to read, as is done with our Sunday-school libraries. Every thing he prepared for them was intended to improve their hearts, as well as their minds. Even in an almanack which he made, he directed them thus: 'if it proves of any real benefit to you, or affords you a moment's gratification, look up to your heavenly Father, and say, Thy goodness, O Lord, has crowned me with blessings. Permit me to thank thee for them: and do thou strengthen, by whatever means it may please thee to employ, the feeble faith of thy too feeble child.' " pp. 37, 38, 39, 40.

A Sunday-school teacher's mind should be constantly occupied in discovering and preparing illustrations

of truth. A beautiful illustration of a high but simple character indeed, is given in the following extract: It is

"From a letter which he wrote to a lady who had been tried by many successive bereavements, in the hope of convincing her that such dispensations are permitted, to strengthen our graces, and to promote our spiritual refinement, and well illustrate his lively faith and fervent piety, as well as the simple and original mode in which he was accustomed to pour out the language of his heart in his familiar letters.—'I have before me two stones, which are in imitation of precious stones. They are both perfectly alike in colour; they are of the same water, clear, pure, and clean; yet there is a marked difference between them, as to their lustre and brilliancy. One has a dazzling brightness, while the other is dull, so that the eye passes over it, and derives no pleasure from the sight. What can be the reason of such a difference? It is this. The one is cut but in a few points; the other has ten times as many. These points are produced by a very violent operation; it is requisite to cut, to smooth, and polish. Had these stones been endued with life, so as to have been capable of feeling what they underwent, the one which has received eighty points would have thought itself very unhappy, and would have envied the fate of the other, which, having received but eight, had undergone but a tenth part of its sufferings. Nevertheless, the operation being over, it is done for ever: the difference between the two stones always remains strongly marked; that which has suffered but little, is entirely eclipsed by the other, which alone is held in estimation, and attracts attention. May not this serve to explain the saying of our Saviour, whose words always bear some reference to eternity: Blessed are they that mourn, for they shall be comforted?—Blessed, whether we contemplate them apart, or in comparison with those who have not passed through so many trials. Oh! that we were always able to cast ourselves into his arms, like little children—to draw near to him, like helpless lambs, and ever to ask of him

patience, resignation, an entire surrender to his will, faith, trust, and a heart-felt obedience to the commands which he gives to those who are willing to be his disciples. The Lord God will wipe away tears from off all faces.—Isaiah xxv. 8.” pp. 54, 55, 56.

A most interesting case of benevolent enterprise and self-forgetfulness, is furnished in the following paragraph—

“Sophia Bernard is one of the most excellent women I know, and, indeed, an ornament to my parish. While unmarried, she undertook, with the consent of her parents, the support and education of three helpless boys, whom their inhuman father had treated in a shocking manner, when, being nearly starved to death, they ventured to cry out for food. Soon afterwards, she proved the means of saving the lives of three Roman Catholic children, who, without her assistance, would have fallen a prey to want and famine. Thus she had the management of six children, to whom several more were added, belonging to parents of three several denominations. She then hired a house and a servant girl, and supported the whole of her family entirely by her own work, and the little money acquired by the industry of the children, whom she taught to spin cotton. At the same time she proved a blessing to the whole village where she lived; for no one could be more industrious, frugal, clever, cheerful, and edifying by her whole walk and conversation; more ready for every good word and work; more mild and affectionate, and more firm and resolute in danger than she was. A fine youth, of generous disposition, made her an offer of marriage, and as she appeared unwilling to accept him, he declared, that if necessary, he would wait ten years to gain her hand. She then acknowledged that the motive for refusing him, was the grief it would occasion her to part from her little orphans. ‘He who takes the mother, takes the children also,’ replied the young man. On this condition the marriage took place, and all the children were

brought up under their mutual care, in the most excellent manner. They have lately taken in some other orphans, whom they are training up in the fear and love of God. Though these people pass for rather rich, yet their income is so limited, and their benevolence is so extensive, that they sometimes hardly know how to furnish themselves with a new suit of clothes.” pp. 70, 71, 72.

The manners of *Oberlin* had a large share in giving him the wonderful influence he possessed over his parish, and at the same time contributed essentially to their virtue and improvement. A visiter at Waldbach says—

“I never knew so well what the *grace* of courtesy was, till I saw *Oberlin*. He treats the poorest people, and even the children, with an affectionate respect. For instance, his courtesy, kindness, and hospitality to our postillion, were quite amusing. He pulled his hat off when we met him, took him by the hand, and treated him with really tender consideration. He is, I think, more than eighty—one of the handsomest old men I remember ever to have seen—still vigorous in mind and spirit—delighting in his parish—full of fervent charity. We all sit down to the same table, maids and all; one great dish of pottage or boiled spinach, and a quantity of salad and potatoes, upon which they chiefly live, being placed in the middle. He shakes hands with all the little children as he passes them in the street, speaking particularly to them individually: it is quite wonderful to see the effect and polish which this sort of treatment and manner has had upon these people, uncultivated and uncivilized as they were before, from all accounts. I never met with any thing like such cultivation of mind amongst *poor* people. They have been taught a variety of things which have enlarged and polished their minds besides religion; music, geography, drawing, botany, &c. If you go into a cottage, they expect you will eat and drink with them; a clean cloth is laid upon the table, washed almost as white as



milk, and the new milk, and the wine, and the great loaf of bread, are brought out; yet they are in reality exceedingly poor. The women and girls all dress alike, even down to the very little children. They wear caps of dark cotton, with black ribbon, and the hair bound closely under. Every body—maids, children, poor and rich, call Mr. Oberlin their 'Dear Papa,' and never was there a more complete father of a large family." pp. 120, 121, 122.

His sickness, death, and funeral, seemed to have been so ordered as to correspond with the tenour of his life: every thing was humble, simple, and impressive, and the description leaves us almost in doubt whether the whole is not a picture of fancy.

"He was suddenly attacked by his last illness, on Sunday, the 28th of May, 1826. The whole of the two next days were passed in alternate consciousness and insensibility, but he often exclaimed, 'Lord Jesus, take me speedily! nevertheless, thy will be done!' On Wednesday, he was exceedingly weakened by convulsions, but still intimated by signs, the affection he felt for his children, his friends, his faithful housekeeper, and all the members of his flock. On Thursday he recovered strength enough to take off his cap, join his hands, and raise his eyes for the last time to heaven; his countenance beaming with faith, joy, and love. In a few hours he breathed his last, being nearly eighty-six years of age, and in the sixtieth year of his residence at Waldbach.

"The grief of the peasants cannot be described; they came from all parts of the district through heavy rains, to see the remains of their dear pastor. His funeral took place on the fifth of June. Upon leaving the house, his Bible, and the gown he preached in, were placed upon his coffin; ten or twelve females sang a hymn as the procession moved on. In front of the body walked the oldest inhabitant of the Ban, carrying a cross, which Louisa, Oberlin's housekeeper, had given him to plant on

the grave, and on which were inscribed the words, 'Papa Oberlin.' The number of persons attending the funeral was so great, that the foremost had reached the church of Foudai, where the burial was to take place, before the last had left the house, a distance of two miles. Among them were the children of the schools, who chaunted hymns as they went along." pp. 130, 131.

We hope this volume will be read by Sunday-school teachers and children throughout the land. Every one who reads it intelligently, will have been in familiar intercourse with a most extraordinary man; and will have seen united in the same individual, whatever is simple and innocent in the child, whatever is consistent and exemplary in the Christian, and whatever is endearing, venerable, and evangelical in a village pastor.

#### SUNDAY-SCHOOL IN WARE, (MASS.)

Having understood that the system of Sunday-School instruction had been very successfully pursued in the village at Ware, (Mass.) we addressed to the pastor of the church in that place an inquiry as to the mode of conducting their school, and what had been the degree of its usefulness. The following interesting statement has been kindly furnished under date of August 10.

"The population of our parish is about 1000, mostly manufacturing people. Of course we have more than the usual proportion of young people, and less than the usual proportion of mere children. This, and other circumstances peculiar to a manufacturing people, obviously called for some peculiarity of adaptation of the means of moral and religious culture. Not long after my settlement with this people, which was four years ago, it was found that the Sabbath-School was an institution from which much was to be expected, and that a departure from

the established systems of conducting the school was desirable in our circumstances. We had tried the experiment of a bible class and Sabbath-School in the usual form, and though its influence was good—the bible class especially having exerted an obvious and extensive instrumentality in introducing the first and greatest revival which we have experienced—yet something more was wanted. Many young people were so situated as not to be benefited by it, and we hit upon the following plan and have since pursued it. The Sabbath-School and bible class have been united, and have embraced those of all ages from sixty down to six, who could be induced to join it. In this way we have been able to collect a good number of adults, varying at different times, from fifty to two hundred. The adults were divided, or rather divided themselves, into classes varying from five to ten in number, and each class chose its own teacher. For the adult classes we have questions such as are fit to be used in Bible classes; and when we could do it, we have had these questions on the same subjects that occupied the younger classes. For about a year the adult classes have been studying a series of questions which I have proposed for them upon sacred antiquities. To prepare themselves for the exercise, the teachers have either had meetings for the purpose of reading authors who treated of the subjects of the lesson, or have read them separately. And after the exercise it has been my custom, when I could, either to preach the afternoon sermon on the subject of the lesson, or to give a lecture on it at a third service. This is done for the purpose of fastening the subject upon the minds of the school, and giving a more extensive view of it; and also to enlist, as far as may be, the whole congregation in the subject, and make them interested in the school. When we began upon the subject of sacred antiquities we experienced a serious difficulty. While one part was more interested and instructed than by other lessons which we had used, others were unable, either from want of time or ability, to get the lessons. And to secure the advantage without

a loss, we provided "Judson's Questions" for those who preferred them. Thus we have opened, not only to the school, but in fact to the whole congregation, a new field of biblical investigation; a field in which the more intelligent, especially, appear to be highly interested. They found the use of the study of biblical antiquities in furnishing a key to the meaning of scripture imagery and phraseology. And those who have not made the experiment would scarcely believe me if I should tell to how great an extent this subject has been brought within the comprehension of the great mass of the people. In order to foster their interest in the subject, it is my practice, as often as may be, in preaching, to take advantage of scriptural allusions and figures to refer to the subjects explained in the lessons, and explain the passages by facts and principles which they have investigated.

"We have found the Sabbath-School library an important auxiliary. It has been instrumental, not only in providing the school with needful attractions, but it has scattered through the whole village, matter for constant religious reading. We have, beside the usual publications of the Union for children, found it needful to provide the most popular religious biographies, and some of the most substantial works on practical religion, because we have so many adult members of the school. We have now a library which cost about two hundred dollars, in very active circulation. And if our school produced no other effect than to secure the reading of such and so many religious books by the people, its value would be incalculable.

"As there is a constant change of inhabitants in the place, constant care is needed to sustain the school. To secure this object it has been our custom to have a committee occasionally visit every family in the place, to converse with the parents on the duty of sending their children, and to enlist both young and old in the enterprise. These committees have often found many parents willing to excuse themselves for not sending their children, on the ground of their inability to provide them with suitable clothing.







To foreclose this excuse, we have found it well to have some benevolent ladies to visit the poorer families and offer assistance, if needed, in providing clothes; though the cases are very rare where the offer is accepted.

"There is one peculiarity of a manufacturing population which confers special importance upon their Sabbath-Schools; and that is, that the time of the people is so exclusively occupied during the week, that little can be done for religious improvement except on the Sabbath. There is not that opportunity to affect the mass of the people by pastoral visits and by religious meetings on other days, which exists in other places. The Sabbath-School has a proportionate importance. It is, in fact, the only means, besides preaching, which the pastor has, of access to a large portion of his flock. There is a portion of a manufacturing people who are under strong temptations to neglect the education of their children; and the influence of a Sabbath-School goes far to counteract such evil tendencies, and to promote general intelligence. The Sabbath-School is also peculiarly important, considered in its influence on many young people who are away from the regularities, restraints, and moral influences of the family and of home. It is a kind of substitute for family influence, of which many, in such places, suffer the want. And while there is peculiar need of a flourishing Sabbath-School among manufacturers, there are some peculiar facilities for enlisting adults, especially, in them. Being brought together from different places, they are free from those local and family prejudices and jealousies which, in an agricultural town, might hinder the organization of classes, and the usefulness of teachers. No difficulty has been experienced by us in finding competent teachers for adults, and such as have been acceptable to the scholars. Our most intelligent and serious young men and women have been members of the school. The great body of the church, and a majority of the congregation have taken their seats as teachers or learners. Respecting the results of our labours we are incompetent to speak—another day will de-

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clare them. Suffice it to say, that during the four years of my ministry here, we have had three revivals of religion. And there has not been a time, until very recently, when it was not known that some of the people were under serious impressions. The church, which was formed at the commencement of my labours, has received more than two hundred members. How much instrumentality the Sabbath-School has exerted towards this state of things, we cannot precisely state. But it is a fact, that new conversions are almost invariably of those who were either members of the school before, or who immediately join it afterwards."

#### MISSISSIPPI VALLEY.

##### *Progress of the Work--Need of Funds-- Appropriation of Funds.*

The community have, thus far, most generously and promptly sustained the *American Sunday-School Union*, in the execution of their late important resolution respecting the Valley of the Mississippi. The proceedings in Philadelphia, New York, Princeton, Brooklyn, &c. are particularly given in the appendix to Dr. *Wayland's* sermon, and our monthly acknowledgment of monies received, will show how the proposition is received in other places where it has been presented.

Though the plan to be pursued in executing the design of the Society, is necessarily incomplete, and must remain so until more accurate information is obtained respecting the character and extent of the work, as well as respecting the amount and adaptation of the means to accomplish it; still God has been pleased, already to direct to the adoption of several auspicious measures, and also to provide many well-fitted instruments for their prosecution.

One important State has already

been assigned to an individual who is responsible, under God, for the seasonable supply of so much of the Valley; and we have reason to believe that he is one of the few men in the world who *do* what they *undertake*, and *do well* what they do at all. Several agents and missionaries have entered on limited portions of the field of labour, and many more have received, or are about to receive, appointments.

We have not yet seen, however, what we hope soon to see—colonies of faithful, intelligent, enterprising Sunday-School men and women, setting their faces westward, and resolved to take up their abode in that rich and (if they please to make it so) *happy* land.

In regard to the pecuniary means of redeeming our pledge, there need be no misapprehension. Whoever surveys the immense territory to be explored and occupied, will need no proof that a vast amount of *hard labour*, by working men, must be expended there, and that such labour cannot be obtained, and ought not to be expected, without money.

The want of means only has prevented the Society from entering on this work many months since. In the autumn of 1828 an agent was employed to visit the State of Ohio, and report such information as might enable the Board to determine on the expediency of establishing a depository in some suitable place for the more prompt and cheap supply of Sunday-School books. In the spring of 1829 a depository was established at Cincinnati, and has been continued there since that time.

In 1828 two gentlemen were commissioned, especially, to establish Sun-

day-Schools in the western country, and their labours were attended with great success.

In the fifth annual report of the Society, presented May 26, 1829, the importance of more vigorous and liberal measures, for the establishment of Sunday-Schools in the western world, was distinctly set before the Society.

On the 27th of October, 1829, the committee of missions and agencies reported to the Board their conviction, that the Christian public were ready to sustain them in the appointment of missionaries and agents to visit the destitute regions of the West, and suggested the propriety of assuring the community that it was an object which had long awakened the anxious solicitude of the Board, and that they only waited for the necessary means to accomplish it.

On the report of the same committee, the Board unanimously adopted the following resolutions, November 10, 1829.

*“Resolved*, That the Board consider it their solemn duty (when funds are furnished for the purpose) to send Sunday-School missionaries and agents to all parts of the United States, (especially to the destitute regions of the west) for the purpose of establishing Sunday-Schools.”

*“Resolved*, That the Board of Managers of the American Sunday School Union pledge themselves to the Christian public, to appropriate all moneys contributed to this institution to the specific object designated by the donors.”

The object thus presented assumed new interest and importance, and was, indeed, placed in the elevated position it now occupies, by a letter, of which the following is a copy, and which was received and laid before the Board at a special meeting, May 22, 1830:



"New York, May 19, 1830.

"Dear Sir: I wish to be informed what your Society is doing for the Valley of the Mississippi. Will not your Board resolve to have a Sabbath-School formed within two years in every town in that interesting portion of our country? A great interest is awakened in the Eastern States in behalf of the west, and the adoption of such a resolution as I have stated, would thrill through the Christian community, and secure you the prayers and the offerings of every Christian and Philanthropist in the land. I will gladly contribute according to the magnitude of the object and my ability. If the sum needed to carry such a resolution into effect, should be one hundred thousand dollars,\* I hereby pledge myself (provided the resolution is adopted this year) for two thousand dollars—one thousand payable each of the two years. If the sum required should fall below or go above one hundred thousand, I will pay in the same proportion. I will also, in connexion with the above, pledge the further like sum of two thousand dollars, to be paid in sums of five dollars to Sabbath-Schools in the Valley, that shall raise the same amount and remit it to your treasury—the ten dollars to be laid out in books for a library.

"You see my sympathies all flow westward—but if it is thought best to adopt such a resolution for the whole United States, I have no objection. The effort should, however, be first made, I think, in the Valley of the Mississippi, whose population will soon give laws to our country. By the Valley of the Mississippi I mean all the country west of the Alleghany to the Rocky Mountains, and from Ohio and Michigan in the north, to Mississippi and Louisiana in the south.

"I am, respectfully, your friend and obedient servant,  
A. TAPPAN."

The discussion which arose on reading this interesting and important letter from Mr. Tappan, resulted in the

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\* This donation was afterwards made absolute, whatever might be the amount required.

unanimous adoption of the following resolution:

"Resolved, That the Board of Managers of the American Sunday-School Union, in humble reliance on divine aid, and dependence on the liberality of the Christian public, will establish, or cause to be established, within two years, if practicable, a Sabbath-School in every town where none at present exists, in the valley of the Mississippi."

The resolution was referred to a committee, to be proposed, in proper form, to the consideration of the Society at its (then) approaching anniversary, on which occasion it was offered by Rev. Dr. McAuley, of Philadelphia, in the following words:

"Resolved, THAT THE AMERICAN SUNDAY-SCHOOL UNION, IN RELIANCE UPON DIVINE AID, WILL, WITHIN TWO YEARS, ESTABLISH A SUNDAY-SCHOOL IN EVERY DESTITUTE PLACE WHERE IT IS PRACTICABLE, THROUGHOUT THE VALLEY OF THE MISSISSIPPI."

The proposition has met with the liberality to which we have already alluded, and the contributions which followed formed a distinct fund, with which an account is kept separate from, and independent of, all the other transactions of the Society; and so, likewise, our monthly acknowledgments on this score, are separately made.

At a meeting of the Board held Aug. 11, 1830, the following resolution passed unanimously.

"In compliance with the resolution unanimously adopted by the Board on the 10th day of November last, in the following words, viz. 'Resolved, That the Board of Managers of the American Sunday-School Union, pledge themselves to appropriate all moneys contributed to this institution, to the specific object designated by the donors,'

"Resolved, That all monies contributed under the resolution to establish Sunday-Schools in the Valley of the

Mississippi, shall be expended exclusively in the promotion of that object; and that no part of the moneys so contributed, shall be retained for the establishment or support of depositories, or otherwise, as a part of the common funds of the Society."

#### FORM OF ADMITTING AND DISMISSING PUPILS.

The thought has often occurred to us, that much indirect good would result from the observance of more formality in admitting and dismissing pupils of Sunday-Schools; and an incident was mentioned to us by a friend, not long since, from which it would appear that *direct* and *substantial* good may result from it.

An Englishwoman, sick and entirely destitute, landed at New York. She had about her a certificate showing that she had been a member of the Sabbath-School of which *James Buchanan*, the British Consul, was superintendent, and it was signed by him. On learning the fact, *Mr. Buchanan* at once interested himself in her behalf, and made comfortable provision for her.

There are few periods of life more interesting than those in which a relation to a Sunday-School is formed or dissolved—and no reflecting parent can regard either of the events with indifference. We cannot, in this connexion, pursue the thought which is thus suggested; our only object being to call the attention of schools to the subject.

For the sake of showing all we mean, at a glance, we have placed on the cover of this number the form of a certificate to be used on the admission of a child, and on dismissing him. If generally adopted, the price will be very inconsiderable, and the advanta-

ges too obvious to need specification. We hope the time will come when such a certificate will be found among the preserved papers of every native American.

#### MISS JARMAN.

The death of this devoted teacher was mentioned in our July number, but the name was misprinted. A friend suggests that the peculiar traits of her character are admirably calculated to excite other teachers to duty. He also informs us, that the school in which she taught (an African school in Newhaven, Conn.) has felt her death deeply, and many of the teachers have been awakened to unusual faithfulness. Two of the children give evidence of having been renewed by the spirit of God since her death.

Who can tell what a train of glory will follow one devoted Sabbath-School teacher? and who can tell what is the eternal weight of glory which is reserved for such a one in heaven?

#### SINGULAR VIEWS.

One of the questions in our last annual circular was this—

"How many teachers and how many scholars have made a profession of religion during the year; (giving the number of each.)"

The report from one of the schools thus treats it—

"As to your third—viz. How many teachers and how many scholars have made a profession of religion during the year; (giving the number of each)—I answer:

"If we are to judge a Christian by his profession or *declarations*, I cannot answer your question; but if we are to judge him by his *practice*, (according to the rule which our Saviour has given us, 'by their fruits ye shall

know them')—I answer, the character of our teachers and scholars, in my estimation, stands fair."

From the report of another school we extract the following, prefixing the questions to which the answers are given:

"5. How many copies of the *American Sunday-School Magazine*, published by this Society, are taken by teachers connected with your school or schools? (We know the whole number we circulate, but not how many are taken by teachers.) Cannot you, or your society, increase its circulation?"

"7. Do the teachers have stated meetings; and if they do—how often, and for what purposes?"

"8. Is there any Bible-class or infant-school instruction connected with your school or union; and if so, to what extent?"

"10. What means are used, or contemplated, to increase the number and improve the character of your scholars and schools?"

"11. In what way, and to what extent, do clergymen connected with your schools, give you their influence and assistance?"

"Permit me to remark, that question 3 appears to be out of the sphere of human judgment, and has, for this very reason, I suppose, been answered only by two schools out of seventeen, that have reported to our general meeting on the 28th of March. I shall *not*, therefore, answer that question, believing that I might report one as a professor of the religion of Jesus, who now says "Lord, Lord"—and to whom the Searcher of hearts, who is also the Judge of the quick and dead, will say, "depart from me, I never knew you." If it *must* be done, please let me know it, and I will resign my office without delay. I shall now endeavour to answer, to the best of my knowledge, those of the thirteen questions which I think proper.

"5. The Sunday-School Magazine is not taken by teachers—owing, principally, I believe, to want of money.

"7. The teachers meet every Sunday, for the best of purposes, to in-

struct children in the rudiments of human science.

"8. In some schools we have Bible classes (scholars reading the Bible); the term 'infant-school' is not properly understood.

"10. Persuasive,—by no means coercive.

"11. In the way of public exhortation, and as frequently as they are requested."

Another school says—

"We cannot afford to take the Sunday-School Magazine. We have no monthly concerts. ¶ Engrafted upon the great American Tree, we need and expect support."

It is to be feared the tree would be destroyed if it had many such branches. See John xv. 2.

#### NEW PUBLICATION.

At a stated meeting of the Board of Officers and Managers of the American Sunday-School Union, held at their house, 146 Chesnut street, Philadelphia, Aug. 11, 1830, the following resolution passed unanimously:

"Resolved, That the Committee of Publication be instructed to commence, as soon as they may think it advisable, the publication of a *weekly paper*, in such form and manner as shall best advance the interests of the Society."

In compliance with the resolution of the Board, the Committee of Publication have felt bound to lose no time in presenting this subject to the friends of the Society—especially as it is one which, at various intervals for two or three years past, has occupied the deep attention of the Board.

The following prospectus, which we shall endeavour to circulate as widely as possible in a sheet form, presents, concisely, the views of the Committee respecting the importance, design, and character of the proposed publication—

It has long been the conviction of



the Managers and friends of the *American Sunday-School Union*, that its principles and proceedings need only to be examined and understood, to secure, for the object they are striving to advance, general confidence and support.

The question, how information on the subject may be most widely and effectually circulated, has not been determined without many doubts and much anxiety.

Our *MAGAZINE* is prepared for *Sunday-School teachers*, and is read principally by those who are now giving their attention and services to the cause, and who, for the most part, have become familiar with the general character and object of Sunday-Schools.

Considering it important that the Society should employ some means of circulating intelligence more generally, as well as with more promptness and frequency, than through the pages of a monthly publication, it has been determined to issue a weekly paper with the title of

#### SUNDAY-SCHOOL JOURNAL

AND

*Advocate of Christian Education.*

The following are among the inducements to this course:

The subject of religious education has become a distinct and interesting department of general intelligence and inquiry.

Some popular form of presenting it continually, and by itself, to public attention, seems indispensable.

A weekly paper is found to be the most efficient, and the least expensive mode of diffusing information.

It allows a more general and familiar discussion and illustration of subjects connected with the cause it advocates.

It furnishes a much greater variety and quantity of matter than can be furnished at the same price in any other form. And

It will answer all the purposes of a Magazine, and many purposes which no Magazine can answer.

But, as there are many subjects in which the teachers and friends of Sunday-Schools are interested, which cannot be suitably or profitably discussed

in a weekly paper, it is thought inexpedient to discontinue the *Magazine*. It will only be published less frequently, and will contain as much matter as the present volume. Such articles from the weekly sheet, and others, original and selected, which seem to possess general importance and permanent interest, will be preserved in the quarterly publication; each number of which will be accompanied by one or more engravings.

A farther exposition of the views of the Society, in this form, seems unnecessary.

One or two numbers of the *Sunday-School Journal* will be published, as a specimen, in the course of the next month, and no charge will be made for them. It will be regularly issued to subscribers after January 1, 1831.

The Quarterly Sunday-School Magazine will be published early in the months of April, July, October and January, and the terms of each are stated below.

The proposition is now referred to those who are equally interested with us in the object to which it relates. We cannot consent that any secondary place should be assigned to *SUNDAY-SCHOOLS* in the scale of benevolent institutions. If to instruct the ignorant, awaken the careless, and guide the inquiring, is the legitimate office of the *Sunday-School* teacher;—if to enlighten the mind, sustain the spirit, elevate the hopes, alleviate the woes, and convert to God the soul—of man, are the legitimate results of Sunday-School instruction—there is no error in our estimate of their importance.

One way of increasing their number, extending their influence, and improving their character, is to diffuse correct information respecting them, far and wide; and this is the design of the proposition now made. Every subscription, therefore, by adding to the value and influence of the paper, will increase its means of doing good.

It is to be recollected, that no individual, or individuals, have any *personal* interest in the publication of this paper. No man is to get or lose by it. *IT IS THE PROPERTY OF THE COMMUNITY, AND WHATEVER BENEFITS IT CONFERS WILL BE SHARED EQUALLY BY EVERY CITIZEN.*

*Terms.*—The *Sunday-School Journal* will be published in a style and manner not inferior to those of weekly papers generally.

The price to single subscribers will be *two dollars* per annum. If not paid within three months after the receipt of the first number, in each year, the price will be *two dollars and fifty cents* per annum.

Each number of the *Quarterly Sunday-School Magazine* will contain ninety-six pages. It will be put, by the single number, at *fifty cents*—by the year at *one dollar and fifty cents*, in advance.

☞ The *Quarterly Magazine* will be sent to all those who would be entitled to the *Monthly Magazine* by virtue of life membership, or a subscription of three dollars a year to the Society.

To all others to whom the *Monthly Magazine* would be sent, if published, the *Sunday-School Journal* will be sent unless otherwise directed.

*Postage.*—The postage of the paper to any subscriber in the United States, can never exceed one cent and a half. To any subscriber in the State of Pennsylvania, it cannot exceed *one cent*.

☞ An imperfect copy of the *Magazine* has been returned by some subscriber, but he gives us no means of determining his name or residence.

DONATIONS received by the American Sunday-School Union, from July 12th to August 12th, 1830.—inclusive.

**I. MINISTERS MEMBERS FOR LIFE,**  
*By the payment of thirty dollars, and upwards.*

†Rev. David Magie, Elizabethtown, N. J., by Mrs. Wilson and others,	830 00
‡Rev. Henry Dwight, Geneva, N. Y., by his own subscription,	30 00
Rev. Wm. W. Blaimelt, Lamington, N. Jersey, contributed by his congregation,	30 00
‡Rev. Eliakim Phelps, by members of his Bible class,	30 00
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**II. OTHER MEMBERS FOR LIFE,**  
*By the payment of thirty dollars, and upwards.*

‡Mrs. Susan M. Dwight, Geneva, N. Y., wife of Rev. Henry Dwight,	830 00
H. Buncce, Oswego, N. Y.	30 00

Mrs. Cyrus Mason, N. York, by teachers and scholars of Cedar St. Ch. Sunday-school, 830 00

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*By the payment of three dollars and upwards.*

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John Welsh, Junr. 5 00

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purposes, by F. Lawrence, of N. York,	7 00
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Amherst College Society for advancing	
Sunday-schools in the Valley of the	
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**DONATIONS.**

Philadelphia Western S. S. Concert of	
Prayer for June and July, 1830,	82 50
Philada. S. S. Concert of Prayer, for	
July, 1830, of which 83.55 is from	
F. S. S. 1st Pres. Ch.	9 53

Philada. S. S. Concert of Prayer for  
Aug. 1830, of which \$2,92 is from  
F. S. S. 1st Pres. Ch. \$ 9 91

# VI. DONATIONS TO THE VALLEY OF THE MISSISSIPPI FUND.

From a member of the fifth Presbyterian Church in Philadelphia, his first year's subscription, \$100, Collection in Bridgeton, N. J. Sunday-school, per Levi Stratton, 3,56; †From Ladies of Woodbury, N. J. to constitute the Rev. Charles Williamson, a life member (in part, 8; Ten Ladies in Philadelphia, per A. Henry, Esqr. 50; Matthias W. Baldwin, Philad. 20; Rev. Joseph Huber, Danville, Ky. 1; ¶Collection in Dr. Perkin's Ch. West Hartford, Conn. 37,25; Mrs. Rebecca Gumbes, Philad. 20; §Two Friends in New York state, 100; §Rev. Evan Johns, Canandaigua, 10; \*Collection in Cambridge, Washington Co. N. Y. 4,72; To constitute Rev. John M. Dickey, a life member by ladies of his congregation, New Castle, Del. 30; ¶J. Tappan, of Boston, Mass. 10; "A Lady" per Rev. Wm. S. Potts, St. Louis, Mo. 30; A Lady from North Carolina, 10; §Rev. M. P. Squier, Geneva, N. Y. 5; Eliphat Wickes, Jamaica, L. I. 100.

*In the city of New York.*—Teachers and Scholars of Sunday-school, No. 36, by J. Chandler, 17,93; Z. Hyde, 5; H. T. Anthony, 5; M. Morse, 3; Collection in Canal St. Presby. Ch. 103,13; C. J. Steadman, 3; H. B. Gwathmey, 25; A. M'Intire, 100; John Wheelwright, 25; D. B. Moore, 5, M. 5; Lewis Philips, 5; Jesse Cady, 2; G. R. Downing, 10; E. Coit, 5; H. Holden, 25; John High, 50 cts; J. W. Leavitt, 200; J. D. Holdbrook, 5; Nathaniel Richards, 100; J. H. Williams, 5; Wm. Whitlock, 100; Henry Holt, 10; Simeon Hyde, 50; F. Maynard, 5; J. P. Drummond, 5; Samuel Oakley, 10; Wm. Kelly, 50; Mrs. T. L. Chester, 3; S. M. Beachley, 1; S. Molan, 20; R. Fuller, 1; J. D. Jéques, 10; Wm. Elliot Lee, 10; Cash, 1; H. Hinsdale, 5, L. Coit, 5; James Baker, 20; Daniel Munroe, 5; Wm. Colgate, 20; Bowles Colgate, 5; Cash, 2; Dr. P. C. Tappan, 5; Cash, 20; Cash, 10; T. S. Nelson, 25; H. King, 5; E. J. Danforth, 5; J. Hyde, 3; Wm. Winterton, 5; James Ruthven, 10; W. W. Chester, 100; H. Andrew, 25; H. M. 5; A. L. Ely, 25; Alva Kimbal, 5; Abraham B. Rich, 5; J. Saxton, 5; Samuel Brown, 5; Edward Field, 10; F. A. Tracy, 50; Gabriel Havens, 10; Charles Starr, 25; John Ely, 20; J. W. Clark, 2; C. O. Halstead, 100; J. P. Stagg, 5; Benj. Mortimer, Jr. 5; John West, 20; John Rankin 50; S. C. Lymes, 5; Wm. Couch, 50; Wm. Whitmore, 5; T. C. Doremus, 25; Mead Wheeler, 10; Mrs. Tappan, 5; Mrs. John Nitchie, 10; Mrs. E. Lockwood, 5; G. N. Bleeker, 10; Jacob Browner, 10; J. L. G. 10; J. B. Cochran, 5; J. A. Graham, 3; A. M. L. Scott, 15; J. R. Gibson, 25; John Morse, 5; H. D. Ward, 1; John G. Bower, 20; Gordon Burnham, 25; A Subscriber, 5; Leander Mead, 5; John M'Chain, 5; A New York Episcopalian 10.

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† Per Rev. Robert Baird, Gen. Agent.

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